The monks, known as *ho shang* or, when a teacher of the Buddhist law, *fa shih,* have been estimated to number between somewhat less than half a million and a million. The total for the nuns is very much less, probably only a few thousand.

The majority of the monks are drawn from the poorer classes, but some come from well-to-do and educated families. Many have been purchased in childhood by the monastery from indigent fathers and mothers who find thus a small fee for themselves and an assured livelihood for the son. Some have entered as the result of a vow made by a parent seeking healing or fearing death. Others enter as adults, drawn by one or more of several motives—the desire for a livelihood or for protection from punishment for crime, the wish in old age to prepare for death, disillusionment and the consequent longing for escape from the world, and the hunger for peace and for light on the mystery of existence.

The novice, on entering the monastery, is given a course of instruction. If a child, he is usually entrusted to the tutelage of one of the monks, is taught to repeat *memoriter* portions of the sacred writings, and learns the services by participating in them. Insistence upon careful instruction varies with the monastery. The majority of monks are content with knowing a greater or smaller portion of the ritual and with being able to repeat some passages from the sacred books. They do not necessarily have much comprehension of the principles of their faith. Many of them, indeed, perhaps the majority, display an abysmal ignorance of them. Some, however, probably a small minority, are very learned, and monks of dignity and beauty of character who have meditated long and earnestly on the problems of life are by

no means completely lacking.

Admission to the monastic community, or, as it may be called, ordination, is by three stages. First the candidate is received into what may be termed the novitiate by simple ceremonies in which he takes the ten primary vows—among them the promises not to take life, steal, be unchaste, tell lies, or drink intoxicating liquors. Next he enters, by further vows and ritual, the state of what in Hinayana Buddhism is known as the *arhat* (in Chinese *lohan* or *a-lo-han),* who, it will be recalled, is seeking salvation for himself. Last of all, in accordance with Mahayana conceptions, he assumes the vows of a *bodhisattva* (in Chinese